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FOR ZION'S HERALD.

THE IMMUTABILITY OF PRINCIPLE.

Among all those who admit the authority of revelation, and are accustomed to contemplate the moral condition of the world, particularly the fluctuations which mark the operations of the human mind, there is an instinctive impression, that all things earthly are approaching a consummation. This impression fixes the attention and energizes the efforts of the patriot, philanthropist, and Christian. It is the principle on which the present is sacrificed to the future—the visible to the invisible—it gives eternity its commanding importance over the changing affairs of time.

Those also, who are accustomed to contemplate the divine government, as manifested in the physical, intellectual and moral world, are arrested by the fact, that while there is an endless diversity in the modes of existence, and in the events of Providence, there are great principles which obtain, exert an influence over, and lie at the very base of all which is true and good in every department of the universe. So far as science has unfolded and established these principles, she has rendered lasting service to our race. It is not, however, intended to insinuate, that a mere knowledge of general principles, either in physics, intellect, or morals, or a perception of their applicability to the events that transpire around us, are all which is necessary to true elevation of character. Perhaps an undue tendency to generalization, to the neglect of a proper attention to detail, is the fault of the age. But a knowledge of fixed principles, especially in morals, is of the highest importance. In proportion as these become unfolded, disseminated and established, will correct morals obtain an unmovable foundation. Hence, to inquire after, and inflexibly to adhere to them, affords an opportunity for the exercise of no small degree of moral integrity.

This furnishes also a true test of character, and requires the spirit of sacrifice. Such are our associations in the ordinary affairs of life—our dependence on our fellow beings around us—our regard to the opinions of those with whom in other, and in important respects we are connected—and especially such is our dissent of opinions in respect to those who occupy elevated situations both in church and state, and such are the awful sanctions with which God has clothed the exercise of lawful authority; that it requires not only the wisest discrimination—the most prayerful examination—but the truest self-sacrifice to avow our difference of opinion, and remain the unflinching advocates of what are our convictions of truth and righteousness. Beside, there is something upon the very face of it, which looks like presumption. To suppose that the great majority are wrong—to presume that those at whose feet we should sit and receive the elements of truth, do err, and that too, on great principles, would seem to put modesty itself to the blush.

But here we have safe anchorage in the authority of principle—in the fact that the laws of the universe are immutable, and of universal application. And while we acknowledge that in our inquiries after truth and duty, we are to be governed by the sober convictions of our own minds, we are strengthened in the position we assume, by the consideration that individuals and communities, who for piety and intelligence will yield to no other, and who from their local situation cannot be swayed by interested motives, avow themselves one with us in principle and measure, and exhort us by the awards of eternity, to be true to our trust. Truth and justice are the same every where. God and man hold the same relations all over our globe. These relations cannot be annihilated by any others of human invention, whether civil or ecclesiastical—much less by those which are sacred in religion, just in principle, and dear to the human heart, and put in constant jeopardy the dearest rights, and most valuable interests of man for time and eternity.

Here then we are brought to the simple inquiry, What is the spirit, the true intent of the law which God has given? And that we may not mistake, all we have to do is to reverse our circumstances, and apply this law to ourselves, in every possible exigence in which human nature ever has, or ever can be placed. This may all be granted; but then it may be asked, are not time, place, and manner to be consulted? It is answered, that as it regards the announcement of truth and the elevation of principle, there should be no compromise. As to the manner and spirit in which it should be done, doubtless these must accord with the principles themselves. Can the evils of the moral universe ever be removed, until the true standard of moral virtue is every where seen?

Enlightened reformers of every age have commenced their designs by an inquiry into principle; or in other words, by an examination of the right and wrong of every question. Not until they had planted their feet upon the rock of eternal truth, and were assured that their cause bore the signature of heaven's own approbation, have they successfully prosecuted their arduous undertakings.

What but such a persuasion could sustain them? The contumely and reproach of the interested abettors of vice, the timid expediency of the overcautious, and the false-heartedness of professed friends, have usually confronted their earliest efforts. Years of labor to make manifest the righteousness of their cause, produced but little impression on the mass around them. Not a few have fallen alone, and with them for a time the principles they labored to establish. At length, some kindred spirit, under the direction of Providence, has come forth to advocate their principles, and has presented his name to the admiration of all posterity. Thus with Jerome of Prague. He was one of the moving stars of reformation. His

beloved coadjutor, Huss, had but recently suffered martyrdom, when Jerome was summoned to appear before a council of priests and cardinals to answer to the charge of heresy. His crime was that of preaching the truth—truth which formed the very basis of the reformation. But this was too much to be endured even by a body of professedly Christian teachers; men no doubt, then considered amiable in their persons, exemplifying many of the courtesies of life. This very body of ecclesiastics, from whom the eloquence and piety of Jerome had extorted the tear of sympathy, sentenced him to the stake; at which he died, a martyr to truth. Perhaps history does not present a nobler specimen of moral virtue. More than a hundred years after, Luther opened the morn of the reformation, by disseminating the principles for which Jerome was martyred. J. HORTON.

Boston, Oct. 20.

FOR ZION'S HERALD.

UNIVERSALISM.

NO. IX.

Hitherto our inquiries have been confined to the nature and ordination of the Almighty; and it has been sufficiently proved, that there is nothing in all yet presented to us, to prevent the natural consequence of transgression; and thus to secure the holiness and happiness of all men in the world to come. We will now extend our inquiries further, and ask, Is there any thing in the penalty itself, which will prevent its being eternal? It is admitted by all, that one being punished, is in a state of pain; and it has been clearly shown, that all states are naturally eternal. Now how can that which is naturally eternal, have something in its own nature to limit its duration? It is a manifest absurdity to suppose that the same nature which makes a thing eternal, limits it also. To suppose this, would be to say, that a thing is naturally eternal, and not so at the same time; or that a thing is, and is not, at the same time. This absurdity will follow as a logical consequence of the assumption, that such is the nature of punishment, that it cannot be eternal; or that it is always corrective. Here then, we have a strong *a priori* argument against limited punishment. And here the argument might be rested; but we choose to review a statement of the defenders of "the main point." Dr. Smith says—

"Punishment is the infliction of pain in consequence of the neglect or violation of duty, with a view to correct the evil."

This appears to be the sentiment of all the followers of Dr. Smith and H. Ballou. But is punishment always corrective, and will it from this circumstance, be a limited punishment? It is thought not. A few objections may be presented which will be sufficient for every person at present.

1. This doctrine would involve the conclusion, that men were punished in view of future effects, and not on the ground of past sin. But the Bible claims that sinners are punished on the ground of past conduct, and not on that of the utility of punishment in future. See Rom. ii. 6; Job xxiv. 2; Ps. lxxii. 12; Matt. xvi. 27; 2 Cor. v. 10; Rev. xxii. 12. These passages hold most explicitly, that the measure and duration of pain shall be determined by reference to the past, and not the future.

2. To say all punishment is for the good of the punished, and to allow (as all must) that the sinner deserves all he suffers, is to say, that a sinner deserves to be blessed; and that too, because he is a sinner. But desert increases with crime; and consequently the more one sins, the greater blessing he deserves; and when he has sinned sufficiently, he can, on the score of sin, claim all the blessings of God, and be sure to receive them.—This would be not only salvation by works, but by a strange kind of works!

3. If it be said that the desert of sin is not to be understood as meriting a blessing, then, if the sinner deserves anything, he deserves a punishment, which is not conducive to his good. This would not be corrective; and the whole ground would be given up by the admission.

4. If God causes all sin, if sin be morally wrong, and if sin by its punishment be the means of good, then why has not God "done evil that good may come?"

5. If to obtain the greatest good be a natural duty, and if the punishment of sin be the greatest good, why is it not our duty to commit as much sin as possible?

6. How is sin sin, if it be our duty to commit it, or if its punishment be the greatest good?

7. If the punishment of sin be corrective, and thus a blessing, what is the difference between a curse and a blessing?

8. If the penalty be corrective, those passages of Scripture which speak of the "vengeance, fury, wrath, indignation," &c. of God, and especially those which speak of the curse of the law, are monstrous perversions of language, and involve an evident attempt on the part of God to deceive us.—For the texts, see Rom. iii. 5, 6; Rom. xii. 19; 2 Thess. i. 8; Luke xxi. 22; Jude 7; Isa. li. 17; Isa. lix. 18; John iii. 36; 1 Thess. i. 10; 1 Thess. v. 9; Rom. iv. 15; Luke iii. 7; Rom. ix. 22; Luke xxi. 23; Rom. v. 9; Matt. iii. 7; Rom. ii. 8; Heb. x. 27, &c. Who can read these texts and believe the curse of the law is a blessing?

9. The salvation of such as are punished, is not by Jesus Christ, but by punishment.

10. If punishment be corrective, then some are damned to heaven!!!

After looking at these objections carefully, we shall I think be led to conclude that the penalty of the law, is naturally, essentially and in its effect on the punished, evil, and only evil; but if this be true, there is nothing in the penalty to prevent its being eternal, because its only tendency can be to perpetuate and extend the evil already suffered.—Suppose we say human punishments are correc-

* Smith on Divine Government, p. 154.

tive, (and then we should be at a loss to know how hanging benefits the criminal,) can we reason on this ground to show the nature of Divine punishment? No. Suppose I should say a young artist had used black in a painting of an Englishman's face, or made a statue of a man without a nose; would it not be an act of egregious folly, to attempt to show because the statue had no nose, or the white man's face was painted black, that the conclusion would be inevitable, that men have no noses, and all white ones have black faces? And is it not equal folly to attempt to show from the very imperfections of human law, that the perfection of the Divine law must be the same? Most certainly. If we then, from the nature of the case, from the object of punishment, or from similar human institutions, can obtain no limitation of the penalty, we must still hold the conclusion valid: "There is nothing recognized by Universalism to prevent the eternal misery of some human beings." SCRANTIN.

Oct. 20.

THE ATHEIST.

"Fool!" saith the Atheist; "tis a dream—a cheat Of lying Priestcraft. There is no God nor heaven! The grave—the cold, damp dungeon of the soul And body, yawns to receive thee! Darkness, Not light, shall be thy recompense: the wing, The raven wing of night, eternal, deep, Shall cast its rayless shadows o'er thy tomb. Silence shall brood upon thy breast—decay Shall waste thee with its fingers—and the blood Of cold forgetfulness, that hides the brute, Shall spread its sullen waters over thee!"

Alas! poor unbeliever, thou art mad— Lost mid the mazes of thy thorny pride. And while the sun shines broadly from the sky, Thou gropest in caverns of philosophy;

Ay, like a moth art added with a taper! What wouldst thou—that we leave the light of Heaven, To follow thy delusive torch in dim Despair? No! let the warm wood under the birds From the bright sky to grovel in his slime— Let the lank lizard teach the bounding deer To quit the grassy vale where waters glide Gemmed with the golden morn—to dwell in caves Where night and silence hold their dim dominion— Let the pale corpse with ghastly visage speak To the winged spirit, and persuade it down From paradise to sleep in cold decay— But we will ne'er forego our fond belief, Anchored in heaven, and steadfast as the sun!

[Goodrich's Poems.]

FOR ZION'S HERALD.

THE CAUSE OF PEACE DESERVES ATTENTION.

The cause of peace, as a distinct department of benevolence and reform, is not duly regarded by the Christian community. We rejoice in the growing attention paid to this subject; but we will state a few reasons to show, that it demands, especially from Christians, tenfold more than it is even now receiving.

1. Its nature as a matter of moral obligation.—It is a question that concerns subjects and rulers, individuals and nations, involving their duty to themselves, to one another, and to God. To him they are all responsible; and one day will be called the warrior and the statesman, the monarch and the peasant, male and female, to a strict account for the part they take in the wholesale butchery of his creatures. It is a question of awful and universal concern. Not one of us can avoid taking sides; and it is high time for every man to determine what stand God requires him to take. We may never be summoned to the field of battle; but we shall be tempted in one way or another to encourage the custom of war. This we may do by the votes we cast, the measures we support, or the principles we advocate, whether in religion, morals, or politics. Neutral we cannot be; and, if responsible to the Judge of all for whatever influence we exert here, we are solemnly bound to examine this great question of duty to God and man.

2. Its peculiar importance. It involves the duty, rights and interests of all mankind. There is not on this side of eternity another topic of vaster magnitude. It is big with the woe of war, temporal and eternal, of unborn myriads. Had it been at first decided aright, it would have prevented an incalculable amount of sin and misery, saved lives enough to re-peopple many a world like our own, and staid torrents of blood sufficient to crimson the surface of the whole globe.

3. Extent of its connections and bearings.—It pervades the world, and touches all its main springs of duty and interest. It infused more or less of its influence into nearly every thing that concerns mankind in time or eternity. It affects agriculture and manufactures, commerce and the arts, literature and science, liberty, morals, and religion; the forms of government, the institutions of society, the character of every people; social order, domestic happiness, and the prosperity, political, moral, and religious, of all nations. Shall such a subject be neglected?

4. Circumstances of the age. A crisis is approaching, which calls upon us to decide this great question. The state of civilized, nominally Christian nations; the commercial and literary intercourse between different parts of the globe; the growth of manufactures and the arts; the progress of knowledge, and the rise of popular governments; the various efforts to diffuse Christianity over the whole earth; the creation of numerous interests, feelings, and habits, that shrink from war as their deadliest foe; these and many other circumstances demand a general and earnest consideration of a subject so essential to the great aims and enterprises of the age.

5. Necessity of increased attention. Wars, we know, must cease, for God has promised it; but how? Not by supernatural interposition of Providence—not by the agency of special messengers from heaven—not by miracle or magic—not by any sudden or unaccountable change in human nature; but by the right use of those means which

God has appointed to hush a warring world into perfect and perpetual peace.

How then shall we be roused to the use of such means? We must thoroughly examine the subject. This is the first step; and without it, nothing will ever be done or attempted to any purpose. We must consider well the claims of this cause. We must look in detail at the guilt and evils of war. We must strip it of all disguises and see its own horrid form and features. We must fill our minds with the subject, and thus acquire an interest sufficient to make us do all that is requisite on our part to abolish war in every Christian country.

6. Present prospects of the cause. We cannot now dwell upon these; but we can truly say, and it may well suffice to say, that the cause of peace has never, since the age of primitive Christianity, been in a condition so prosperous. A variety of circumstances are conspiring to render its prospects peculiarly auspicious, calling aloud on all the friends of God and man to lend a willing ear and give a hearty response to its claims.

Can the disciples of the Prince of Peace refuse to examine such a subject at such a time? Have they not already slumbered over it fifteen hundred years too long? If they still cling to their slumbers, will their final Judge hold them guiltless? FRIEND OF PEACE.

FOR ZION'S HERALD.

LETTERS TO REV. D. I. ROBINSON.

NO. III.

VERY DEAR BROTHER—The character of your letter marked No. VI., is such that I am constrained to reply to it. But I frankly confess I scarcely know how. You give me first, all my ground and vindicate my charge, and then turn round and contradict yourself; so that for my life I cannot guess what you would be "driving at." But I will endeavor to look after you, so as to leave the public to judge where the truth lies.

You cover the whole ground professedly in dispute between us, so that to follow you is a reiterated task. I will just sustain my charge further, that Br. Scott's article is libellous on the Divine government. A libel is that which belies a fact or truth. Brother Scott affirms that "the principle of slavery is, under any and all circumstances, a thief a robber and a murderer." If so, it must extend to Jewish slavery. Now God has said "thou shalt buy;" and if so, God has either done wrong, or Br. Scott's article is a libel on what he has done: and it is not in your power to rescue his statement from the charge—you have confirmed it by saying that some possible kind of slavery, under some possible circumstances, is justifiable, or just. Now who does not see, that this is just what I contend for, and a giving up of the point on your part?

You would next endeavor to bend the word of God to a system of your own devising, and by comments of pure opinion alone, bring me into a contradiction; this I cannot allow. The fact is, God allowed the Jews to buy servants, or bond-men; if so, when a person buys a thing, is that thing his property? If you say no, you contradict the common meaning of language—if you say yes, you entirely deny what you have said upon Ex. xi. 21; so hang where you will, you certainly fall. I feel I should correct you in your comments on the twenty-first of Exodus. You say that "he is his money," refers to the law of manslaughter. I scarce could have supposed that a "Rev. theologian" would have stated that, for it is a part of an act wholly upon another subject; therefore, what you say can have no reference whatever to the subject of dispute between us. You say that if a man beat his servant, till he die, he should be punished with death." Now sir, the act and the fact in history, warrant no such thing, but the reverse. For if he beat him so that he died after a day or two, he should not be punished at all; and if he died before, he should not be punished with death, as you affirm. With much greater propriety I might protest against your unwarranted perversion of God's law, by saying such and such things may be, and then consider them as proved. It is truly painful to see such use made of the Bible, and it shows the extreme weakness of the cause which requires it.

What you have said about their being "bond-men forever," proves just nothing on the point, but the perversion of that intellect that could write it. You affirm, that the jubilee extended to servants bought of the heathen. Let me confront you a little. Richard Watson remarks that "the greater part of servants were slaves; that is to say, they belonged absolutely to their masters, who had a right to dispose of their persons, their bodies, goods, and even of their lives, in some cases."—"The Hebrew slaves were continued in slavery till the year of jubilee," plainly implying the heathen were "forever." Moses notices two or three sorts of slaves among the Hebrews; who had foreign slaves obtained by capture, by purchase, or born in the house. Over these, masters had entire authority; they might sell them, exchange them, punish them, judge them, and even put them to death, without public process.—Calnet. "They [the Jews] might purchase bondmen of the heathen nations round about them, or of those strangers that sojourn among them, (except of the seven nations to be destroyed,) and might claim dominion over them, and entail them on their families, as an inheritance, for the year of jubilee should give no discharge to them." I think this sufficient to show an enlightened public, that you, or your cause, is most desperately wanting in every thing but words. My syllogism therefore sustains itself, notwithstanding what you have said by way of denying the second proposition in full force.

What you have said about the Gibonites being enslaved, is the last resort of one driven from the point, that slavery is always wrong in the abstract; for they were to have been destroyed, and God did not legislate in favor of their being enslaved, but for their destruction. The whole ground being thus covered, it must be evident to an "enlighten-

ed public" that my positions are fully sustained.—In conclusion it appears:

1. That slavery in the abstract, (or holding property in man) is sustained by the Bible.
2. Acknowledged by Br. Robinson.
3. That it is not by you deemed proper to reason in favor of American slavery by the abstract principles of slavery—but self evident to us, it is.
4. That if the abolitionists would sustain themselves, they must show that our slavery is not slavery. Which they cannot do—Therefore,
5. That abolitionism is founded in error and not in truth.

Yours, in due respect,

E. SPRAGUE.

St. Albans, Sept., 1836.

[From the Philanthropist.]

A TALE OF HORROR.

The following facts were communicated in a letter written to Samuel Crothers, minister of the gospel, by an intelligent and pious young man, living in Ross county, Ohio, who is also a member of the Methodist Episcopal Church. What bloody deeds would not a faithful history of the South for the last year, disclose! Is it not time for her to turn?

DEAR SIR—At your request, I make a statement on paper of the following facts, related to me by various individuals, citizens of Yazoo county, Mississippi, while doing business there during the last winter and spring—their statements all agreeing in substance:

They are these. About the middle of July, 1835, and during the time of excitement there, (for fear of an insurrection of the slaves), a stranger came into Benton (the county town of that county.) He said his name was Hunter, and that he lived in Tennessee, (I think the western district.) He was an intelligent man, and professed to be hunting a situation as teacher. Unfortunately he was seen a few days after his arrival, talking with a negro slave. The man was immediately seized by a set of men (citizens) calling themselves regulators. These men try, condemn, punish, execute or acquit, all according to their own notion of things, without any pretensions to the legality or equity of their course whatever. All this passes without being noticed by the legal authorities. But before this band of outlaws, Hunter was brought, and accused of endeavoring to excite insurrection among the slaves; and of persuading some to go off with him. He was desired to confess his guilt, but of course refused. The negro with whom he had been seen talking in the street was questioned—who asserted Hunter had tried to persuade him (the negro) to go off with him (Hunter.) (Most likely the negro had been directed what answer to make.)

The man was then stripped and tied down, with arms and legs extended; and still requiring the confession of guilt, they commenced whipping him. He refused, assuring them of his innocence, and demanding a trial by the laws of his country—asserting that he could prove his character, and that all he wanted was a fair hearing. But to this they were utterly deaf, and swore, that without the required confession, they could whip on!! They assured him at the same time, that if he would confess guilty, and tell his accomplices, he should be set at liberty, on condition of his leaving the State of Mississippi immediately. The man steadily asserted his innocence of the charge, until he had received near five hundred lashes—his body by this time having become sadly mangled. He then confessed "guilty," expecting the promised release. But, alas! these men, faithless as cruel, as soon as they had obtained their wanted confession, immediately determined to execute their prisoner—who, upon learning their determination, forthwith recanted his former confession of guilt, boldly asserting that it had been extorted, and that the names of his accomplices given were entirely fictitious—that his only reason for confessing, was to escape torture. He averred also, that he was not afraid to die, as he felt prepared; for, having supplicated the Almighty, he believed the Most High would receive his trembling spirit. He further said, that the only boon he asked of them, was that they would grant him pen, ink and paper, that he might write to his friends what had become of him; for, he said, he wished his character vindicated after his death. This they granted; and he, now under the gallows, soon wrote what he supposed would answer. He gave his letter to one of the regulators, who promised to mail it; but who, it is said, destroyed it.

They then hung him, cut his body down, cut off his head, threw his body into a hole, and covered it up so slightly, that it was soon rooted up by the hogs and devoured. His head was carried to a Dr. Trawick's shop; and after being there dissected at pleasure, was thrown into the street to be devoured by the hogs as any other surplus bone.

Not long after this, it was ascertained by some one passing, who knew Hunter, that he was of a respectable family in Tennessee; that he was also respectable, but for some months before leaving home, he was subject to occasional spells of partial derangement. This, at once, accounts for his being found talking in the street talking with a negro.

Another man was taken up soon after by the same lawless band. After whipping him most inhumanly, they were proceeding to hang as the former, when Mr. Duval, a lawyer, though a small man, got a double-barrelled gun heavily loaded, and declared he would shoot the first man who should attempt putting the rope around the prisoner's neck, as he was then on the scaffold. Mr. Duval considered the man should have a trial by the laws of his country; and some of the citizens siding with Mr. Duval, pistols and dirks were drawn on both sides. Seeing this, both parties concluded to let the prisoner go, on condition of his leaving the State without delay. He was accordingly set at liberty; and was seen running wild in sight, though cruelly mangled by the stripes he had received.

We copy the following from the Christian Advocate and Journal. The information which it contains is truly heart-cheering.

COVINGTON CIRCUIT, GA. CONFERENCE.
Dear Brethren—! I take sincere pleasure in communicating to you the interesting intelligence that God has poured out his Spirit upon this community, and that a gracious and powerful revival has been the result.

This, as you are aware, is the seat of the Georgia conference manual labor school, which has been in successful operation about eighteen months, and has averaged during the present year, between ninety and one hundred students, all that can be accommodated under present arrangements. In the early part of the year there were some gracious indications observable in the class meetings regularly held every Friday night in the institution, but these had passed away without any signal results.

A four days' meeting, however, was appointed to commence on Thursday the 15th inst. About five weeks previous to which, half a dozen of the young men pledged themselves to pray for special revival of God's work among them, and consequently entered into the spirit of the services from the beginning. The meeting commenced, it is true, under circumstances somewhat unfavorable, but increased in interest every hour, and the young men of the institution were the first to crowd the altar of the church, and claim the prayers of the people of God. Indeed the tide of mercy seemed to sweep first directly through the institution and thence widened and spread until almost the whole community shared its heavenly benefits. The work of conversion early commenced and progressed with a rapidity hardly anticipated by the most sanguine. No content with struggling in the altar, the mourners frequently retired to the forest and poured out their hearts to God. One afternoon a young man who had been uniting in his approaches to the altar, at length fled to the woods with a pious fellow student in whom he had confidence, where his broken heart soon felt the healing powers of God, and the sound of his rejoicing induced many others flock to the spot. The fire spread, and before the setting of the sun, six were converted around the trunk of a fallen tree where they had bowed in prayer.

We were favored for the first five or six days with the successful labors of our beloved Bishop Andrew, who preached with the spirit and the power of a minister of God. A deep and almost noiseless solemnity overspread our congregation during every service, and gave evidence that the Spirit of worship reigned there.

The institution here has shared largely in the results, which, together with the substantial religious influence before enjoyed, has stocked it with a large amount of youthful piety, at once pure and hopeful. Fifty-five of the young men are now members of the Methodist Episcopal Church, one other a member of the Baptist Church, and fifty of the whole number are over fifteen years of age.

On the whole, our revival has resulted thus far in about forty conversions, and the addition of fifty-nine whites, and nine blacks to the Church. Nor has the work yet ceased: others are expected to join, and many are under a deep religious concern.

I may remark in conclusion, that few places can be found in our happy country, where religion has a more decided and controlling influence, than in Covington. The population consists of about seven hundred souls, whites and blacks, and from this and the immediate vicinity, we number about four hundred members in the village Church, three hundred of whom are whites. Truly God has a people here who he deigns to crown and bless. O! that the wing of the Divine protection may be ever extended, and that the institution planted here, may send out many a burning and a shining light, to illumine the dark places of the earth. Yours respectfully,

WILLIAM CHOICE.
Covington, Newlon co., Sept. 30, 1836.

FOR ZION'S HERALD. RESOLUTIONS OF CONFERENCE.

MR. EDITOR—Some Resolutions passed at our last Conference, which are contained in the Herald of August 17th, in regard to the temporalities of the Church, and which are designed to be the standing rule of future operations.

I think I was in the Conference when they were reported,—indeed, I hoped the matter was in hands which would attend it faithfully, and I therefore gave myself no great care about it. I have lately been reviewing them, and think it will be difficult to carry them into practical effect. As they direct to a new method, it seems proper that all our Stewards in the Conference should fully understand them, or the certificates may not be in due form at the next Conference. Permit me through the Herald, to suggest some anticipated difficulties, and to request the Committee or others to obviate them, and give particular directions, to enable the Stewards through the conference to act in union.

As your readers may not have the resolutions by them, I will transcribe them, and give what I suppose to be their meaning, and the difficulties attendant.—The second should be first in order of time, and reads as follows:

Resolved, That whenever a Committee shall hereafter be appointed in a district, circuit or station, the elder or preacher concerned, shall inform them of the amount he is entitled to receive as quarterly, and the committee shall in their estimate, say how much in addition to the regular allowance, would be necessary to give him a comfortable support.

This requires the committee to estimate every thing necessary for a "comfortable support." They begin with the quarterly, and of course ought first to estimate those items for which the quarterly was originally designed; such as clothing for himself and family, repairs of furniture, books and stationery, quarterly school bills, expenses for benevolent purposes, pocket money, &c. Has the annual Conference authority to require a committee to do this? Has not the General Conference made this estimate, and ordered it printed in the Discipline, as the preachers' "annual allowance," and then provided for a committee to estimate his "fuel and table expenses"? Would the highest authority authorize a committee to do what they had already done? or revise and alter what they had done, at their discretion?—There appears some difficulty also, in the first resolution, which reads thus:

Resolved, That all which is raised in circuits and stations, for the support of preachers and their families, after travelling expenses, house rent, and fuel are supplied, shall be accounted as quarterly, until the full amount of quarterly is paid.

It will be perceived that this applies equally to single, as to married preachers, as it covers all the circuits and stations. In order to see how this will operate, I will propose several examples. Suppose a preacher with five children; the amount of his quarterly \$200, and the committee add for rent \$100, fuel \$35, family expenses \$200, and travelling expenses \$25, in all amounting to \$655. Again, suppose they raise in all but \$456. Then the certificate must in that case, be made out as follows—paid A. B. travelling expenses \$25, rent, 100, fuel \$35, and quarterly \$200, making in all \$456. Now he has his full quarterly, but no table expenses, and for this he has no claim on the funds of the conference.

Suppose a single preacher's board is paid by the society, it will be needful for the stewards, in order to make a certificate in due form, to designate what part of his board shall be considered room-rent, fuel and table expenses. We will say his quarterly is \$100, room-rent \$25, table expenses \$400, travelling expenses \$5, and fuel \$20; in all \$525. But they raise only \$200, and make their certificate then—paid, travelling expenses \$5, room-rent \$25, fuel \$20, quarterly \$100, and table expenses \$50. So it will appear on paper; but the truth will be, they will pay him the \$100, for the preacher's board, and all they pay him will be but \$50.

Take another case in fact. A preacher and wife claim \$200 quarterly, and a committee estimate something as follows: Rent \$75, fuel \$30, travelling expenses \$20, table expenses \$100, in all \$425.

But they could procure no house for him to occupy, and the stewards agreed to procure him a place to board, and furnish fuel, and pay expenses, &c. Yet they have no hope of raising more than \$300, beside paying off a heavy bill of the arrears of current expenses. In that event they must make their certificate thus: paid, travelling expenses \$20, rent \$75, fuel \$30, quarterly \$175. When the truth is expected to be this: according to agreement, they will pay for his board, fuel, and travelling expenses \$275, and pay him only \$25. May we not suppose that stewards would have scruples against signing an instrument which is not strictly true? Especially, as they would thereby convict themselves of having violated a plain rule of Discipline, which prohibited them from taking the regular quarterly money to pay family expenses, yet according to their own showing, they take \$50 from one, and \$150 from the other, of what they called regular quarterly, and applied it for table expenses.

The last resolution appeared to threaten the preacher with a penalty, even if the stewards refuse to give him such a certificate. It reads thus:

Resolved, That no effective or superannuated preacher shall be entitled to any appropriation from the funds of Conference, unless his certificate be made out according to the above resolutions.

By this we see how important it is for the stewards to know exactly how to comply with the resolutions in every case; otherwise, a preacher may suffer loss through the ignorance, neglect, or even scruples of the stewards.

The third resolution may be found defective. It reads thus:

Resolved, That no appropriation shall hereafter be made at Conference to any effective man, without the special act of Conference in such case, until the wives, orphans, superannuated and supernumerary preachers, shall be made equal to them, according to their respective claims, including all that effective men have received.

This is to direct the 'Conference Stewards,' in making appropriations, &c. Let us see how it will operate, in the case of a superannuated preacher. Most of these are able to do considerable toward their support, in one way, or another; yet we have no rule to require them to give an account of what they have received; but we act on the supposition that they have received nothing, and the Conference stewards must just "make them equal to what effective men have received;" then second, give them an equal appropriation with effective men, and third, I suppose the committee which has the charge of the 10 cent collections, will divide this among them also, as it was obtained for their specific benefit.

The difficulty here appears to be about making up these cases equal to the effective men first, &c. I find no authority for this in the Discipline; but I do find in part 2, sec. 5 and art. 7, that the General Conference has provided a way to meet their necessities, as I suppose they judged it improper to take the regular Conference money for that purpose. Our Conference has agreed in accordance with the above article, to try to obtain ten cents from each of our members in the Conference to supply such deficiency, &c.

Now if my difficulties are only imaginary, I hope they may be passed in silence; or if I have misapprehended the rule, I wish to be corrected.

Andover, Oct. 14. A. KENT.

ZION'S HERALD.

BOSTON, WEDNESDAY, OCTOBER 26, 1836.

THE DAIRYMAN'S DAUGHTER.

The Dairyman's Daughter, or in other words, ELIZABETH WALLIS, is generally supposed in this country, to have been connected with the Established Church; but she lived and died a member of the Wesleyan Methodist Society. The tract called *The Dairyman's Daughter* was written by REV. LEON RICHMOND, and is generally believed to have been the means of the conversion of more persons, than of any other similar production.

With the name of LEON RICHMOND is associated every thing that is chaste in sentiment, lovely in disposition, pure in heart, beautiful in active benevolence and blameless in life. That name will long be cherished by the wise and good, when those of contemporary conquerors and heroes shall have sunk in oblivion. And although that voice which was so full of eloquence when living, will never be listened to on earth again, yet countless thousands still hang with admiration, affection and deep interest upon the eloquence of his pathetic tales; for though dead, by those he yet speaketh.

LEON RICHMOND was a minister of the Established Church, and one of the brightest ornaments of that Church. He commenced his labors in the ministry, on the Isle of Wight, which is a few leagues from the southern extremity of England, in 1797. He had the pastoral care of two parishes, viz. Brading and Yaverland; the former being his place of residence. He had not met with a change of heart at the time of his entrance upon the ministry.—His conversion however took place a few months afterward, through the influence of "Wilberforce's Practical Views of Christianity." To that book he says he owed, through God's mercy, the first sacred impression he ever received of the spiritual nature of the gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ.

The scene of the Dairyman's Daughter is laid in the Isle of Wight; at a village named *Aston*, six miles distant from the place at which Mr. Richmond then resided. Mr. Richmond says he first became acquainted with Elizabeth, by receiving a letter from her, in which she requested him to attend the funeral of her sister, she having expressed a wish before she died, that he would bury her. This sister did not die at home, but at the place where she had been living at service. When she became so sick as to be unable to work, Elizabeth took her place, waited upon her, and watched over her till she died. The letter was borne by the aged father of the deceased, who was at that time (probably in the summer of 1799) nearly 70 years of age. Mr. Richmond says that when he went out to speak to him, he was resting his arm on the gate, and tears were streaming down his cheeks. He was very kindly received by Mr. Richmond, who had an interesting conversation with the Old Dairyman, which is beautifully related in the narrative.

Mr. Richmond told the old gentleman he would attend the funeral, provided it was agreeable to his minister. The Old Dairyman replied that it would be, as he had been consulted, and living 3 miles off, and having some particular business to attend to that day, he should be glad to have some one proceed in his stead. Elizabeth likewise says in a letter which she shortly after wrote to Mr. Richmond, "I have written to the Rev. Mr. —, to thank him for permitting you to perform the Burial Service over my dear departed sister." All these things show, that Mr. Richmond was not their minister. He however occupied a large share of their affections, no doubt the result of his remarkable kindness of manner, and the affectionate regard which he manifested for them. How these things take hold of the hearts of the poor.—And what an influence those who occupy high stations in life, might exert over them, by inquiring into, and relieving their wants; by sympathizing with them in affliction, and by entering with a tender solicitude into the sorrows which wound their spirits. But alas! how little this is manifested. How cold our attachments. How repulsive our manners. How unlike the kind, affectionate, and lowly spirit of our blessed Redeemer.

Mr. Richmond on his part likewise, became much attached to Elizabeth, and to her father and mother. Their

unaffected and glowing gratitude for his affectionate labors, was well fitted to produce reciprocal attachment.—But what added dignity and grace to the whole, and bound them to each other with ties, which will bear no earthly comparison, was the love of God shed abroad in their hearts. Elizabeth obtained permission of Mr. Richmond to write to him occasionally, that she might avail herself of his spiritual instruction. This resulted in a regular correspondence. The letters of Elizabeth were much valued by Mr. Richmond. At the close of one of them he says, "When I placed this and other letters which were at different times written to me, by the Dairyman's Daughter, I felt that, in this interesting correspondent, were singularly united the characters of an humble disciple and a faithful monitor. I wished to acknowledge the goodness of God in each of these her capacities. I sometimes entertain a hope that the last day will unfold the value of these epistolary communications, beyond even any present estimate of their spiritual importance." Upon the last letter she ever wrote to him, he makes the following comments: "The original, while I copy it, strongly revives the image of the deceased, and the many profitable conversations I once enjoyed in her company, and that of her parents. It again endears to me the recollections of cottage piety; and helps me to anticipate the joys of that day, when the spirits of the glorified saints shall be re-united to their bodies, and be forever with the Lord."

After she became sick, Mr. Richmond made frequent visits to the cottage, and such were the hallowed influences of his presence, so full was the very air of love and peace, as made him think while sitting in their midst, "Surely this is none other than the house of God, and the gate of heaven." The farewell interview, so pathetically delineated by Mr. Richmond, is one of the most touching and affecting descriptions in the English language. No Christian can read it without deep emotion.

In our next, we shall make some remarks on the great popularity of this Tract, and its extensive usefulness.

FOR ZION'S HERALD. REVIVAL AT N. W. DUXBURY.

BR. BROWN—In compliance with your request made in the last week's Herald, under the caption "Mis-calculation," I embrace this early opportunity to say, that God is reviving his work among us in great power and glory. For some time past, our little church, consisting of 23 members, has been gathering strength. Some have claimed the fulfillment of that promise, "And to cleanse us from all unrighteousness;" while the prayer of all has been, "Create in me a clean heart." We felt that "judgment must begin at the house of God," and therefore set about to remove the rubbish, determining to dig deep, and lay the foundation in holiness, and in holiness to erect the fabric.

We commenced, last week, our Four Days Meeting, under circumstances auspicious. The weather, for the first two days, was rather inclement, and would have been considered by some unfavorable; but we felt that God had the hearts of all men, and were not disposed to "cast away our confidence."

The last two days of our meeting, were days of solemn interest. The tide of devotional feeling seemed to rise higher and higher, at every succeeding interview. Many persons presented themselves, with souls bowed down under a weight of accumulated guilt. At almost all our prayer meetings, more or less experienced the salvation of the gospel,—so that the groans of the penitent were mingled with the shouts of the liberated captive. It is thought, that between 20 and 30 have found peace, and probably as many more are under awakenings; and we feel, that the work has but just begun.

Among those who have experienced pardon, may be found, husbands, wives, and young men and women, of as much intelligence and worth as any in our village.

The exercises of last Sabbath, were solemn feasts to many souls. After preaching in the afternoon, we held a general Class Meeting; this meeting was so full of interest, that a description of it cannot fail to interest the pious readers of the Herald.

That part of the meeting devoted to speaking, was twenty minutes. The first five minutes 12 spoke, the next five, 14, the next 16, and the next 13,—making in all, 55 who spoke of the state of their soul in twenty minutes, during which period, we sung seven times. Truly, we could say, "the time for the singing of birds has come, and the voice of the turtle is heard in our land." At its close, nine presented themselves as the subjects of prayer. We have already received on trial, as the fruits of the revival, 16, and many others stand ready to join us. To God be all the glory, while we reap the good. I will acquaint you further, of the good work, bye and bye.

H. B. SKINNER.

N. W. Duxbury, Oct. 18.

"That's right, brother. No news is more grateful and cheering—Ed."

[From our Eastern Correspondent.]

BANGOR, SEPT. 30, 1836.

DEAR BROTHER—Among other improvements in this city, the foundation of a fine market house has been commenced in the bed of the Kenduskeag.

But the prospect of moral improvement, judging from the present appearance of the community, does not appear so encouraging. I am not without hopes, but they are founded only upon the possibility of a special interference of Providence and grace. I cannot describe my views of Bangor better, than by comparing it to an overgrown, reckless youth, ambitious for a manly bearing, which years and experience will alone make natural. The two great faults of the place and its vicinity are, an aim at the accumulation of property, unregulated in its ardor by the restraints of strict moral principle, and an ambition of appearance, the indulgence of which is not confined by the bounds of good taste and propriety, if even of honest ability.

In business transactions, things are done here by those, who nevertheless continue to sustain their credit in the community, which would ruin the mercantile reputation of any who should do the same in Boston, or perhaps most other communities, where habits and customs have become established. The law here is such, that after the commencement of a suit against an individual who is delinquent in his payments, judgment may, by skillful management, be deferred for a year or two; and it is said, that many, after having entered into a calculation in order to ascertain whether the retention of money due from them will be of sufficient value to counterbalance the expense of keeping a suit pending, deliberately decide upon subjecting themselves to the process of the law. And I suppose that I might mention other manoeuvres, if there by any good object could be gained, and I had leisure to inform myself distinctly respecting them.

But justice requires that I should place in juxtaposition with the above depreciating qualities, the more favorable traits which characterize this rapidly growing city. The liberality of the inhabitants ought to be spoken of. The large amounts raised in our small meeting-house here, in congregations not large, for the Missionary Cause and the Book Concern, and also the truly noble subscriptions for the endowment of the Theological Seminary here, are, I think, fair representations of the generosity of the community. Another favorable trait is the enterprise which is universally manifested. It is true, that its energies are expended chiefly upon unworthy objects of pursuit; but as we cannot but be disgusted with inactivity and sloth, so we must admire and approve of energy of character. May I receive a better direction.

I ought also to say, that, in accounting for the peculiar

features of the place, some considerations present themselves, which palliate the moral deficiency we are obliged to lament. Bangor is not peopled by the descendants of the original settlers, nor chiefly by those who have been long residents in the place; but by emigrants from various sources, attracted hither by the facilities for business, which the location of the place offers to men of enterprise. It consequently is not bound together by that tie which is the result of long acquaintance, and accustomed mutual dependence. It is in a greater measure than usual, a community of separate interests: each individual has come to the place for the one purpose of acquiring, or increasing property for himself; the friends of his youth are far distant; those around him are but acquaintances of yesterday, and he has few closely woven and refined social feelings, to charm him away from the grand object of his pursuit.

And there is also a consideration, which is a reason why such places as Boston and Portland should not exult too triumphantly in the superiority of their moral condition over that of Bangor. In every community, there is what Chalmers calls a "reciprocity of interest," which binds men by a kind of necessity to the observance of certain principles of integrity, even where there is an absence of all sense of moral obligation. In settled communities, such an outward regard to honesty, has by long experience been found necessary, and necessity has made it habitual; but in so unsettled a state of things as Bangor now exhibits, this necessity is not much felt. Here a note of hand may be protested, or a demand sued, without affecting materially, if at all, the debtor who refuses to pay,—while in Boston, such an occurrence would throw a permanent shade over his mercantile reputation. It is necessity, and not virtue chiefly, which brings about this state of regularity and uprightness in the intercourse of business; and this necessity must, in time, be felt, and its effects witnessed here.

Yours, B. F. N.

MORALITY OF THEATRE ACTORS.—We cut the following from one of the political papers of this city, which is avowedly favorable to theatres. Testimony from such a source, cannot therefore be suspected of religious intolerance. We very much rely, however, in our opinion, if the remarks made relative to the persons specified below, will not apply to a great majority of Theatre actors, and likewise to a large proportion of their audiences.

Miss Graddon brings as one of her strongest recommendations, a spotless purity of character, and refinement of feeling which have secured the esteem of all who know her. To this is added the most desirable powers as a vocalist—and yet she has not secured except a portion of the favor of which she is deserving. Miss Watson was here the last season, or the season before last. Who was she? A young lady who ran away with Paganini, and left him because he would not marry her. True, an attempt was made to destroy some of the circumstances, but they were too well known to obtain belief—yet she was applauded and admired. Who is the woman living with her father as his wife in this country, and wearing his name? A Mrs. Wolfe of London, who has accompanied him to this country, when he has left a wife and several children at home. The virtue and worth of these individuals may be expeditiously estimated. Who is the Miss Horton who is now singing at the Park—playing *Aminta*, and the most difficult opera? A third rate London singer, who would not have been suffered to impose on an English audience as she has upon an American. A woman who has accompanied an actor by the name of *Abbot* to this country, placing herself under his kind protection—and he had a wife and children in England. We care not to expose these worthies; but we really desire to witness some consistency in our notions of the requirements of virtue, so as not to mislead the virtuous.

CAMP-MEETING AT EASTHAM.—The Western Banner copies Br. Scott's account of the Camp-Meeting at Eastham, which recently appeared in the Herald, prefixing the following remarks:—

"The following history of a camp-meeting will give, in our opinion at least, a pretty correct idea of the manner in which meetings of this kind should be conducted. We commend the article to the attention of those who go out into 'the tented grove' to worship God, and especially those upon whom the duty of governing such meetings may be devolved."

MISSIONARY EDUCATION SOCIETY.

To Rev. J. Horton.—The next inquiry in your communication, respecting the Missionary Education Society, has reference to the very common impression among our brethren, viz. that there are conflicting interests between this and the General Missionary Society of our church.—No impression can be more incorrect. The Executive Committee in their first report from the pen of Dr. Fisk, express themselves thus on this point:—

"The committee regret extremely, that any apparent collision should have taken place between this Society and the Missionary Society, properly so called. These Societies are not rivals, but allies. Neither is designed to destroy the other, but both are expected to co-operate in the same cause. With respect to the paramount claims of the one or the other to the patronage of the friends of Missions in the New England Conference, growing out of the peculiar circumstances of the times, each must decide for himself. If money be contributed to either object we rejoice."

The most cordial harmony exists between the boards of the two Societies. Some of the friends of the Education Society, in their ardent zeal, may have proposed an entire withdrawal of patronage from the parent Society, and a merging of all its auxiliaries in the new Society, in consideration of the importance of the latter, and the limited territory from which it could expect to receive assistance; while the former commanded the patronage of the general church, extending over the territory of the whole country. But such a proposition never emanated from the Board, nor is its adoption desired by them, if even the church should give it a favorable reception. We are well able as a church, to sustain both objects; and it has been hinted that probably it is, more than any thing else, an avaricious objection to an increase of demands for liberality, which has led many to oppose the project of an Education Society, under the pretext of a zeal for the parent Society.—Any one who entertains an enlightened zeal for the objects of the latter—any one whose heart is actuated by the impulses of the true missionary spirit, will find in his heart, a spontaneous and quickening response to the claims of an object which is so auxiliary to it. Nothing but the most calculating avarice, an avarice which dwells in no heart which has caught the inspiration of the latter-day glory of the church, could shrink from the call for the additional *pittance of fifty cents a year*, and construe it into an imaginary project for the subversion of the great missionary establishment of our church.

It is complained, that liberality is the crying sin of our church. It has starved our preachers, encumbered our meeting-houses with debts, and enfeebled all our literary and benevolent operations. God has in the conflagration of our book-establishment, inflicted a signal chastisement upon us, for this, our universal sin. The accumulated contributions of many years have been scattered in smoke to the winds. The only way we can secure the possibility of his blessing, is to correct the evil; and the multiplication of the calls upon our benevolence, is the means proposed by his Providence for its correction.

It is the design of our Executive Board, that both Societies should co-exist and co-operate in every station, circuit and appointment throughout the Conference; and it depends upon the exertions of the preachers, to secure a harmonious and successful unity between them. A moment's reflection will show, that all misunderstanding among our people on this point, may be corrected by the preachers, and that nothing is now requisite for the successful prosecution of the designs of the Society, but their zealous exertions.

Brethren, shall this noble object go forward? Shall it strengthen into maturity, and be a noble monument of our benevolence and zeal, perpetuated to the future, or prove an abortive scheme, without inherent energy to sustain itself? Shall its failure be seized upon by the prejudiced, as a pretext for the reiteration of the old reproach, that Methodism is indifferent to education. Shall the public confidence in our operations be shaken by the abandonment of a plan, which the public opinion of the age demands of all religious sects, and which requires comparatively little exertion for its support? If you say no, then throw yourselves on the work. Send notice to the places where you have been appointed to preach in its behalf, that you will be there, and in season. Prepare yourselves to give a complete exhibition of the objects and excellencies of the Society and to silence all objections. Stir up a zeal among the people of your own charge for it. Make it the greatest interest before the church, throughout the whole conference, until it is placed on broad and secure foundations; and let the well-attended, the good old order of Methodism, show itself still surviving in its sons.

ABEL STEVENS, Cor. Sec'y.

Boston, Oct. 22.
REVIVAL IN NORTH SPRINGFIELD.—Extract of a letter from Rev. C. W. Hodges, pastor of the church, dated October 3, to the Editor of the Vermont Telegraph.—*Christ. Watchman.*

"God is again visiting his people in this place with a season of revival. Some few among us have been brought to the Lord, and God has heard their cries. The church as a body has been greatly revived, and a precious number have been brought to hope in the mercy of God through Christ. Twenty-five have been baptized, and one has been received by the church, who had been baptized by Methodism. The Mission has been breaking away from their shackles, and considering baptism by a Methodist minister, as valid. We have never doubted but that this day would eventually come; but we did not expect it quite so soon.

Judge Thatcher says that the Mayor and Aldermen of the city, have the right and power to revoke licenses as well as to grant them, when, in their judgment, the good of the city requires it to be done.—*Morning Post.*

To what extent does the good of the city require this to be done? Is the evil produced by the use of ardent spirits of the same nature, at all times and in all places? Most certainly. What circumstances then, would make it necessary to revoke any license? Why, when a retailer gets so as to sell a good deal, and the people drink so much as to be noisy and abusive, then revoke his license.

Then it is of no consequence how much misery and death retailers deal out, as long as everything is still and quiet. They may kill their thousands, but still, as long as it is respectably done, they are answering the end of their license, viz., to serve the public good!

But to be serious, nothing is clearer, than that the Mayor and Aldermen would not so effectually advance the public good, by driving from the whole face of the city, the Small Pox, or Yellow Fever, were it infested by them, than by immediately revoking every license in the city, and refusing ever to grant another.

MISSIONARY INTELLIGENCE.

We give below some missionary intelligence, which exhibits the most remarkable displays of divine grace of any we ever had the privilege of presenting. We gather it from the London Watchman; the letter from which we make the extracts, having been written by Rev. Charles Tucker, Wesleyan Missionary, stationed at Haabi, one of the Friendly Islands. The letter is dated Dec. 7th, 1835.

With grateful hearts, we can, and do say, "the best of all, God is with us." We have abundant proof of this in the power which accompanies the word preached,—in the hallowing influence felt in the means of grace, generally,—in the clear and spiritual experience of very many of the people,—and in the delightful testimony given by several, when about to quit the stage of life, who have died rejoicing, and are now, we believe, before the throne, with those of every nation, who have washed their robes, and made them white in the blood of the Lamb. I assure you, my feelings, as you may feel, are not easily described, when hearing their artless tale, and witnessing the blessed and saving influence of divine grace in their walk and conversation. To God alone be all the praise.

The writer then states, that being scattered over a large surface of ground, the missionaries could seldom communicate with each other, their district being about 500 miles in length, and from 200 to 300 in another direction. He then names the stations, which are five, and occupied by seven missionaries.

It is now a little more than six years since the gospel was introduced into this group, and blessed be God, his word has now labored in vain, but after they have gone forth weeping, bearing precious seed, they have returned rejoicing, bringing their sheaves with them. We have Methodism here in all its branches, (or nearly so), and have demonstrative proof, that it is admirably adapted to the circumstances and wants of this people. We act upon the broad scale here,—upon the "one and all" principle. We endeavor to try our strength by bringing all our energies to the work. "We are all at it, and always at it," and the Lord is in mercy succeeding our feeble efforts with his blessing."

Here follows a table containing a list of the inhabited islands in the Haabi group, which are twenty in number, the population of each, the number of members in Society, the number of class leaders, local preachers, schools, teachers, and scholars; the recapitulation of which is as follows:

| | |
|------------------|-------|
| Inhabitants, | 4,654 |
| Members, | 3,448 |
| Class Leaders, | 214 |
| Local Preachers, | 80 |
| Schools, | 54 |
| Teachers, | 429 |
| Scholars, | 3,158 |

According to the above exhibition, four out of five of the inhabitants are members of the church.

From the above view, you will conclude, that were Mrs. T. and myself disposed to eat the bread of idleness, we should find it very difficult here; indeed, some days we can scarcely snatch a bit of food, being so engaged with the people. Their thirst after knowledge is intense, and their questions innumerable. When the weather is favorable, they are coming here at all hours of the day, from the various islands, so that I cannot pursue my studies with any thing like regularity.

The foundation has been laid, and every thing looks promising and fair; but very much remains yet to be done; ignorance to be removed, views to be corrected, habits to be rooted out, and constant care and watchfulness to be exercised over the lambs of Christ's flock. I often tremble at the fearful responsibility which rests on me, having so many precious souls committed to my care.—They consult us on all subjects, and we cannot do otherwise than attend to them, under existing circumstances, and you may be assured, that the general order which prevails through all classes of the community, their attention to the various duties of religion, and their earnest desire to act so as to please God, afford us great joy and encouragement in our work. We have 30 Chapels on this station, all out of debt. The largest is 110 feet by 45 inside, and is the finest building ever erected in the Friendly Islands. The work is really elegant! I wish you and other dear friends, who feel interested to the cause of the cause of Missions, could see it. The Chapel is a fine monument of the good taste and zeal of our excellent King. It was opened on the 9th of September last. His most Gracious Majesty George Taufahu and myself preached on the occasion. It was a glorious sight, to behold nearly the whole of the population of this group assembled to dedicate the house of prayer, which they had built for the Lord, and the King preaching to them the everlasting Gospel. There were nearly as many people outside of the Chapel as in. It was the largest assembly I ever addressed.

Here follows some account of KING GEORGE, who is

both a Local Preacher and a work on the Friendly Islands, and a feat of the prophecy that "day, and that kings shall be their queens their nursing mothers."

You have heard a good deal of George, but I assure you that you and his consort is every where; he is a kind father, but such as became the King of the Redeemer's kingdom, and I hope he will continue to be a Saviour, and then he will be a king, and his reign will be a reign of peace and love.

The work at Vanua is in progress, and near 100 local preachers. At Tonga we have had great success during the last few months, and talked of deposing King J. all the Christians from the island members there. The work is highly, when the evil is not so great, but I assure you that people are still living in man's will cause the

| Boston Prices Current. | | |
|--|---|---------------------|
| APPLES, new, bbl. | . | from \$7.25 to 4.00 |
| GRAYS, white, per bushel. | . | 1.15 2.25 |
| BECK, mesa, bbl. | . | \$11.75 12.00 |
| cargo, No. 1, | | 9.25 10.00 |
| prime, | | 7.50 8.00 |
| BERKSWAY, American, lb. | | .26 .29 |
| CHEESE, new milk, lb. | | 8 12 |
| CATHERS, northern, goose, lb. | | 12 12 |
| southern, goose, lb. | | .54 .60 |
| FLAX, American, lb. | | 3.17 3.27 |
| FISH, cod, per barrel. | | 9.82 10.00 |
| FLOUR, Generic, bbl. | | 9.97 10.00 |
| Baltimore, Howard street, | | 9.50 9.75 |
| Baltimore, wharf, | | 8.75 9.00 |
| Alexandria, | | 9.37 9.50 |
| GRAIN, corn, southern yellow, per bushel. | | 1.10 1.28 |
| southern yellow, | | 1.05 1.15 |
| white, | | 1.06 1.08 |
| Rye, northern, barrel. | | 1.15 1.20 |
| Oats, northern, (prime) | | .60 .65 |
| HAY, best English, ton of 2000 lbs. | | \$20.00 22.00 |
| Eastern | | 25.00 26.00 |
| Hard pressed, | | 20.00 21.00 |
| SOREY, quality, | | 45 50 |
| Is quality (new) lb. | | 12 14 |
| 2d quality, | | 10 12 |

| | | |
|--|-------|-------|
| LEATHER, Buckskin city tannage, lb. | 28 | 50 |
| do do country do. | 24 | 26 |
| Baltimore city do. | 25 | 28 |
| do do dry hide. | 19 | 22 |
| New York red, light. | 20 | 21 |
| Boston do slaughter. | 19 | 21 |
| do do light. | | 21 |
| LINE, best sort, cask. | 1.15 | 1.20 |
| PORK, Mass., inspection, extra clear, bbl. | 28.00 | 30.00 |
| Clear, from other States | 25.50 | 27.00 |
| Bone, middlings, (scarce) | | |
| SEEDS, Herd's Grass, bushel. | 3.00 | 3.13 |
| Red Top, northern, bushel. | 75 | 1.00 |
| Hemp. | 2.75 | 3.00 |

| | | |
|------------------------------------|------|------|
| Red Clover, northern, lb. | 13 | 14 |
| Southern Clover, | 10 | 11 |
| SILK COCOONS, American, bushel, | 3.00 | 4.50 |
| TALLOW, tried, lb. | 9 | 10 |
| Wool, prime or Saxony Fleeces, lb. | 70 | 75 |
| American, 1 all blood, washed, | 60 | 70 |
| American, 3 washed, | 60 | 65 |
| American, 4 washed, | 50 | 55 |
| American, 4 washed, | 45 | 50 |
| Native washed, | 45 | 50 |
| them (Pulled superfine, | 60 | 65 |
| lea. { 1st Lambs, | 85 | 90 |
| { 2d Lambs, | 85 | 90 |

| | | | |
|--|---------------------------|----|----|
| Northern pulled | 3d Lambs, | 93 | 40 |
| | (1st spinning,) | 30 | 35 |
| Southern pulled wool is generally 5 cents less per lb. | | | |

PROVISION MARKET.

RETAIL PRICES.

| | | |
|-----------------------------|----|----|
| BUTTER, tub, lb. | 22 | 25 |
| lump, | 27 | 30 |
| CIDER, bbl. | — | — |
| HAMS, northern, lb. | 14 | 15 |
| Southern, | 13 | 14 |

| | | |
|--|----|------|
| Eggs, dozen, | 18 | 20 |
| PORK, whole hogs, lb. | 12 | 13 |
| POTATOES, new, bushel, | 50 | 63 |
| POULTRY, chickens, per pair, | 75 | 1.00 |

[N. E. Farmer.]

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET.—**MONDAY**, Oct. 17, 1836.

At market 3400 beef cattle, 180 stoves, 3870 sheep, and 1320 swine.

PRICES. *Beef Cattle.* W. natives, 5 and 6 cts.

Sheep.—Very quiet. We noticed a few extra, some of which were very fine, taken at \$6.75 a head and 7.25. We quote first quality, \$5.50 a head; second quality, \$5.00 a head; third quality, \$3.75 a head.

Barrelling Cattle.—Sales quick, and the barreller anxious to purchase. We notice one lot taken at \$5.07 more than half Mess; one lot at 4.84, about half Mess. The price of several lots was not made public. We quote Mess \$5 a 525, No. 1, \$4.00 a 450.

Sheep.—Sales rather dull, several lots unsold. We quote lots at \$1.75, 2.00, 2.17, 2.33, 2.50, and 2.75.

Sienne.—Sales brisk—a lot of about 200 was taken at 54 a 6 $\frac{1}{2}$; lots were taken at 6, 6 $\frac{1}{2}$ and 6 $\frac{3}{4}$, half barrow and half sows.—Small lots old, 6 $\frac{1}{2}$ for sows and 7 $\frac{1}{2}$ for barrows. At retail, 7 a 7 $\frac{1}{2}$ and 8 a 8 $\frac{1}{2}$.

II. A THIRD BOOK FOR READING AND SPELLING; with simple Rules and Instructions for avoiding common Errors. By Samuel Worcester.

The plan and character of this work is different from any other now in use. Each lesson is preceded by a Rule and a List of Errors; and the reading is designed to be rendered not merely an exercise, but a study requiring the use of the mind. We approve of the plan of this Book; it is just such a one as is needed, and we hope it will be adopted in every school in the country. — *Boston Evening Gazette.*

This is one of the most useful reading books for common

One of the most useful reading books that has yet appeared. We recommend teachers and parents to give it an early examination.—*American Traveller*.

We think it a valuable acquisition to the young scholar, both as a monitor for the correction of errors in reading and pronunciation, as well as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character.—*Morning Post*.

III. FOURTH BOOK OF LESSONS FOR READING

[From the Annals of Education.]

It is constructed on the same plan with the Third Book the same series; each selection, whether in prose or poetry, being preceded by a rule for reading, and followed by some common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr. Worcester's Third and Fourth Books, is to make reading a *study* in our schools instead of a mere exercise.

We regard the Fourth Book, on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and

[From the Principal of the Woodstock (Vt.) High School.]
Worcester's Fourth Book is truly deserving of notice. Its subjects and arrangements are indeed *excellent*. Its rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c., all combine to render the book such a one as is needed in our schools.

[From Ebenezer Bailey, Principal of the Young Ladies' High School, Boston; author of the "Young Ladies' Class Book"]

I have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.

[From Rev. J. W. Poland, Teacher of Youth.]

Having made use of Worcester's Third and Fourth Books of Lessons for Reading, &c. in my school for some time past, I feel that I can recommend them with perfect confidence, as being superior to any thing I have ever used, for forming correct habits in reading. At the commencement of each lesson a rule is given in such a familiar manner, that no scholar, after reading it twice, can forget the substance of it. The error

noticed at the close of each lesson, together with the questioner, to fix the attention still more, and afford both interest and instruction. I sincerely hope that many teachers of youth will have concluded to give both books a candid examination; after which, I think they will not hesitate to give them their decided preference.

[From Rev. James Culbertson, Rev. G. C. Sedgewick, W. B. Ellis, Esq. and John M. Howe, (Principal McIntyre Free School), Zanesville, Ohio.]

We have examined Worcester's Reading Books, and think them the most useful reading books that have yet appeared. They are a valuable acquisition to the young scholar, both as regards the correction of the handwriting, and the acquisition

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